

The PEDAGOGICS of PREACHING

THISELTON MARK

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The Pedagogics of Preaching

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The Teacher and the Child

Elements of Moral and Religious Teaching in the Day-School, the Home, and the Sunday-School. T. Fisher Unwin, London : Fleming H. Revell Co., New York \$.75

The Pedagogics of Preaching

BEING THE SUBSTANCE OF LECTURES GIVEN AT THE
HARTLEY COLLEGE, MANCHESTER, IN 1910 AND IN 1911

By

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in Education"*



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To My Wife

"It is but a half truth to say that the methods of Jesus were educational. The whole truth is that He not only educated His disciples, but that He meant to be educational, and that He was the model towards which in its final analysis the sanest modern education is tending. The further scientific pedagogy probes its problems, the more nearly do its conclusions find their prototypes in the principles and methods of the great Teacher."

—*Patterson du Bois* in "The Natural Way."

Preface

THE following short chapters run within somewhat narrow limits. Much of what is usually regarded as forming part of the theory of preaching is for obvious reasons omitted. Yet, to so great an art—in its highest forms the greatest of the arts—there are many contributory influences. Amongst these, some of the methods and some portion of the spirit of true teaching may naturally find a place. For many years the title of this modest contribution to a great theme has been running through the writer's mind ; and a personal experience, in the course of which he has passed from teaching to preaching, from preaching to teaching, to a point at which he is doing both, gives him his point of view. The strands of our life-experience inevitably intertwine.

Latterly, the opportunity has come in connection with the work of a keen set of young preachers of applying to some small part of their practice methods which have long been followed in connection with the training of teachers. At one service each Sunday at the Longsight Congregational Church, Manchester, a student has officiated, the present writer reading the student's manuscript,

and comparing notes beforehand, and conferring briefly with him after the service.

The writer has had the further advantage of enjoying during part of the summer term of the present year the hospitality of the remarkably well-equipped Divinity School at Yale University; where, to mention only one direct service, the Rev. H. H. Tweedy, Professor of Practical Theology, was kind enough to read these pages in manuscript. Indebtedness to great preachers whose published sermons or whose lectures on preaching enable us to feel the touch of their spirit and to study their methods is apparent throughout.

One explanation is necessary. Most of the material was prepared for courses with English students; hence, and for the further reasons given in the text, the sermons analyzed all happen to be by English preachers; though, of course, Dr. Jowett now ministers to old friends and new from an American pulpit.

If this little book only serves to suggest to others a line of inquiry in the direction of culling from the world's long study of the art of teaching some suggestions which illuminate the still more difficult and exacting work of preaching, some good will be accomplished.

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I

Introductory: Pedagogics and Preaching

ALAS! for the unattractiveness of the title which introduces this book to its readers: "Pedagogics!" Something of human warmth must at the very outset be imparted to the word,—if only as an apology for its use. If it were made to stand merely for an academically accepted body of knowledge, for educational theory and its bearings upon educational practice such as can be outlined in a university or college syllabus, it might appear a very prosaic and profitless endeavour to try to link it up with the preacher's art. But if this unpromising-looking word may be taken to stand for the whole of the psychological, ethical, and even spiritual implications in the approach of mind to mind and spirit to spirit, the possibility of points of contact becomes more apparent. Yet even so, the title will serve to emphasize the restricted reference of the present study.

The chief difference between a sermon and a lesson is that a sermon is an oral address and a lesson is not. The lesson that tries to be an address by the teacher is in danger of being a desperate

failure. Even the college lecture, given as part of a teaching course, is rapidly losing its one-man aspect. It really lives and achieves when it is punctuated by suggestions, by queries, or by invited contributions, from members of the class. The sermon differs, in some respects to its own disadvantage, by not allowing of questions or discussion. "The preacher is three feet above contradiction." The teacher is not; and in these days does not desire to be. He would rather be challenged even when he is right, than have all he says passively accepted.

These, then, being the two chief differences between a sermon and a lesson—that a teacher does not do all the talking, and that he does not regard his work as on a level that lifts it and him above contradiction¹—where do the analogies appear? The one aim of these short chapters is to point to such analogies, as found, first, in the construction of the sermon when compared with the construction of a lesson, and, next, in the psychological situation implied in preaching as compared with the psychological situation present in teaching.

It must be clear at the outset that it is what may fairly be called the modern or "new" attitude and spirit in teaching which is really fruitful in suggestions. Our conception of teaching does not, for example, stand quite where it did in 1872 when Henry Ward Beecher gave the first of his three

¹ See Suggestions at end of present chapter.

series of Yale Lectures on Preaching. He said then: "A preacher is a teacher; but he is more. A teacher brings before men a given view, or a department of truth. He expends his force upon facts or ideas. But a preacher assumes or proves facts and truths as a vehicle through which he may bring his spirit to bear upon men. A preacher looks upon truth from the constructive point of view. He looks beyond mere knowledge to the character which that knowledge is to form. It is not enough that men shall *know*. They must *be*." If the points of contrast between teaching and preaching which these words imply still held good, these chapters would not have been written. But the words of the great Brooklyn preacher suggest to the mind of the up-to-date teacher not so much a dividing line between teaching and preaching as analogies which exist between them. Teaching, no less than preaching, is constructive. The play of the personality of the teacher is its chief strength. The teacher, no less than the preacher, finds his goal less in knowledge than in character. His scholars must not merely know; they, too, "must *be*."

The main aspects of the theory of teaching which may be considered in connection with the theory of preaching are:

- (1) The theory of the arrangement of the subject-matter;
- (2) The theory of the approach of mind to mind

in conveying truth, in developing an attitude of spirit, and in evoking response ;

(3) Largely included in the second aspect, but involving the play of subtle forces which might so easily be overlooked that a separate reference is desirable: The theory of the interaction between mind and mind, the attitude of the mind in listening, and the sympathetic intellectual and spiritual interplay between teacher and learner.

Each of these aspects of educational theory and procedure has some relation to the theory and art of preaching. The first of them forms the subject of the next three chapters. The second is mainly a question of the mental attitude of the preacher, and is the topic of the fifth chapter. The third of the parallels to be drawn between teaching and preaching, that of the intellectual and spiritual interplay between speaker and audience, is dealt with in the sixth chapter.

SUGGESTIONS AND ILLUSTRATIONS

1. At the close of a University Extension Lecture, mainly to Sunday-school teachers and workers, a question was passed up bearing upon the following incident: In a certain school a member of the young men's class pulled up short when the reading reached the verse (Ephesians vi. 5) "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling." "No!" he said, "I'm

not taking that on. Not with fear and trembling." Does not this incident point to a difference between a Sunday-school (or other) class and the religious "service"? If one of our hearers says, "No! I'm not taking that on," he usually says it to himself. He may come next Sunday and say it again, and so on for a few times. But it will, in many cases, not be long before he begins to stay away, and perhaps stays away altogether. We can only prevent this, either by remembering that our views are not necessarily final on all points, and addressing our audiences accordingly; or (which includes this attitude and gives expression to it) by arranging opportunities, public or private, when it is known that we are prepared to discuss matters of vital importance in a fair and open spirit. Some ministers have tried this with every appearance of success.

2. As inviting us to the greater ease of spirit to which the foregoing suggestion points, the following words of Henry Ward Beecher may be quoted: "Whales take vast quantities of water into their mouths for the sake of the animalculæ it contains, then blow out the water, while keeping in the food. People do pretty much the same. They don't believe half that you say. The part that is nutritious they keep, and the rest they let alone" ("Yale Lectures," First Series).

Section A

The Planning of the Sermon

II

Suggestions from Educational Sources as to the Arrangement of the Subject- Matter of a Sermon

THE plan for the arrangement of material which is here suggested is derived from sources familiar to teachers. Not only is it witnessed to by teaching experience in widely distant parts of the world, but it comes very near to the practice of many preachers, and to the suggestions of writers on the theory of preaching. It may still remain true that the best method is to have many methods. The method of address that is adopted must be suited to the speaker, the audience, the occasion, and the subject. But allowing that ample room needs to be left for variety, the sermon may have certain underlying structural principles, just as a good lesson has. A method is not, of necessity, a mere groove or rut. On the contrary, a certain command of method is essential to true freedom. That freedom alone is safe which has its laws and knows them. Method and personality are not at variance. Musical compositions vary indefinitely according to the talent or genius of the composer. Yet there are laws governing the combination and the sequence of notes in de-

fiance of which there would be no music. So of art in all its forms. Our question then is this: Is there a method of thinking especially suited to the clear holding of a subject in the speaker's own mind, and also to its apprehension by the hearer?

One wonders why it is necessary to advocate method apologetically. Christ's teaching had its methods, and many of the modern improvements in teaching, from Rousseau and Pestalozzi onwards, are largely of the nature of a return to Christ. He was preëminently a great teacher. The greatness of His preaching largely hinges upon the teaching methods that are embodied in it.¹ The art of "thinking in shape" is of importance, be the form of composition what it may.

Happily, as just suggested, the method of arrangement to be here suggested is one which will strike no one as new. It has at least the appearance of being but the old "sermonizing" method over again. What is freshly presented is the psychological groundwork of the method, and an attempt to disclose the principles on which it rests. A merely rule-of-thumb method might well enfeeble and enchain. A philosophically realized method can but empower and liberate.

Some will still think it a disadvantage in respect of so many-sided an art that only one plan of arrangement is presented. This is done advisedly.

¹ Cf. Principal Griffith-Jones, "The Master and His Method"; Prof. C. F. Kent's "Great Teachers of Judaism and Christianity."

For, in the first place, it is a plan within the scope of which the greatest variation is possible. And, in the next place, the usefulness of this slight monograph will be increased by concentration and directness. As to the advantages which have been found both by teachers and speakers to belong to the plan described, they are, at least, two in number. It often enables a speaker to thread his way through a mass of material which he might otherwise find it difficult to unify. Secondly, it proposes an order of arrangement which is readily and easily followed by a listener. "For the sake of the people," says the Bishop of Ripon, in his "Lectures on Preaching," "observe order. . . . Are they educated or uneducated? Let us suppose that they are educated. You may be sure that a disordered discourse will be intolerable to minds accustomed to some precision of thought. Order is indispensable for such an audience. But suppose they are uneducated. . . . Here order is of even higher importance. . . . The educated person may indeed be able to disentangle your meaning, . . . but the uneducated will be bewildered." And for the sake of ourselves, have we no experience of the complementary truth that "until our thoughts have been so arranged under their proper heads, disorder and confusion and consequent obscurity will exist"?¹

¹ Dr. Harold Ford, "Art of Preaching," p. 42. The quotation from the Bishop of Ripon is taken from Dr. Ford's suggestive little book.

The general plan of arrangement, treated here from the point of view of the parallelism which is traceable between lesson-preparation and sermon-preparation, is in the form of four successive steps :

(I) The introduction or preparatory step ; (II) The elaboration ; (III) The bringing of the accomplishment of the aim of the sermon consciously before the hearers ; (IV) Practical application of the line of thought.

These steps were first worked out for teachers by Herbart and his school. The approximation to them in Aristotle's theory of oratory will be obvious to the student of the subject.

In speaking, no less than in teaching, the first essential is to secure an open way into the minds of those who are to participate in the fresh line of thought. We need some preparatory step—"preparation" being the name given to it by the followers of Herbart. Whatever its form, it is really a preparing of the attention of the listeners to the theme that is to be presented. Often in teaching and sometimes in speaking this has to be accomplished in stages. There may be distracting circumstances which need to be dispossessed of their hold upon the mind. It is said that Dr. Parker, of the City Temple, had on one occasion just given out his text "Unspeakable—Unsearchable" when a vivid flash of lightning and burst of thunder startled his congregation. "What was that?" dramat-

ically exclaimed the preacher ; and in a fashion, the masterliness of which those who have heard him will readily imagine, he linked up the sudden flash and peal with the topic of his sermon. Not only was the effect of the distracting circumstance successfully neutralized, but the event was actually turned to good account. Usually, the earlier portions of the service will bring the people and ourselves into a mutually responsive mood. But whenever there are distracting influences, it is wise that they should be dealt with. The next and not less important stage in "preparing the attention" of an audience is to secure an appropriate setting for our topic and its treatment. This will not of necessity be the setting which after prolonged thought and careful study it has gained in our own minds, but a setting which is easily and naturally found for it in their minds. The sermon should begin from the listeners' point of view. Our "introduction" of a theme is to be governed far less by the logical considerations which appeal to us than by the psychological considerations which underlie an effective appeal to them. It all turns upon the natural working of the mind in its reception of new experiences, whether it be in interpreting what is presented or in acquiring fresh knowledge. The mind in learning opens from within, and "the first stage of interest depends on the fitness of the suggested idea to sustain or develop a thought already there." So we are but obeying the demand which the mind

by its very nature makes of us when we prepare the way for new thought by making use of thoughts already familiar and well-established in the minds of our hearers. Past experience has opened windows in the soul through which it looks out upon all that is new.

When we have called up the old knowledge valuable for our purpose, we have done something more—we have created a kind of intellectual appetite.¹ The “introduction” has led up to a point at which the aim of the discourse may be stated. Some of the ways in which great preachers lead up to the announcement of the aim of their sermons will be seen in the illustrations which follow. The methods of elaborating the aim which has been thus announced, and of drawing together the threads of the discourse in such a way as to make it clear that the aim announced at the outset has been accomplished, will be more easily discussed after the examination of four or five actual sermons. The sermons could not be reprinted here in full; and it

¹ Readers of “The Teacher and the Child” (Fleming H. Revell Co., New York, and T. Fisher Unwin, London) will recognize the similarity between what is said here and in the eighth chapter of that work. A slight difference in the arrangement of the “steps” is, however, proposed in the text above. Instead of making the announcement of the aim of the discourse a separate step, it is treated as the culminating point of the introduction. The fuller unfolding of the psychology of the plan of arrangement, in the chapter just named (*loc. cit.*) applies equally here.

needs no saying how great is the contrast between the "skeletons" here presented and the sermons themselves. The sermons are readily accessible, however; and their great literary charm, their variety of treatment, their high spiritual appeal, show how, with the same psychological scaffolding, thought-structures exceedingly varied in beauty and power may be reared.

SUGGESTIONS AND ILLUSTRATIONS

1. "Every true work should have a plan, an inner unity, some one idea to be developed, some one aim to be attained. . . . As to the sermon, Bourdaloue said: 'I can forgive a bad sermon sooner than I can forgive a bad outline.' And how often a sermon that contains excellent thoughts, the fruits of laborious study, yet falls absolutely without effect upon the audience; and the reason of this is that the thoughts are not well arranged, that they are mixed up, or are put in some unnatural and illogical order" (Hoppin, "Homiletics," p. 283).

2. "The real strength of a sermon lies in the cohesion and intimate relation of its parts to one another and the whole. And this can only be secured by a . . . carefully elaborated plan. The precise object of this plan is to dispel all obscurity by methodizing our thoughts, assigning each to that particular division to which it properly belongs" (Rev. Dr. Harold Ford in "The Art of Preaching").

3. Robert Hall's biographer says that he regarded his outlining of a plan as "digging a channel for his thoughts to flow in" (Gregory, "Life and Works of Robert Hall," Vol. I, page 9).

III

Illustrative Study of Five Great Sermons

THE outlines that follow are taken from published sermons. In some cases the plan is explicitly shown; in other cases it is present as the framework of the thought, but overlaid by the literary form of the sermons. The sermons, singularly enough, were not in any one instance chosen because on examination they were found to illustrate the plan of arrangement which the writer had in mind. Three were chosen because of their educational reference, as the students for whom the work was first prepared had already been engaged in a course on Sunday-school pedagogics. Of the other two, one was chosen from the tenth volume of "The World's Great Sermons" series, simply because it was Dr. Jowett's; the other was chosen from the volume of Dr. Mac-laren's sermons in the "Preachers of the Age" series, because its title suggested a somewhat non-theological theme, one likely, therefore, to be suitable for treatment in class. It so happened that the first five sermons that in these ways came to hand were found to serve the purpose.

I

As a first example, we may take Canon Liddon's sermon on "Christ and Education."¹

The text having been announced and read, "Other foundation can no man lay than that is laid which is Christ Jesus," the preacher opens by saying: "When St. Paul thus speaks of the work of building up the Church of Christ, he is using a metaphor always intelligible, and especially familiar to his readers. . . . The Church is here set before us as a public building, inhabited by the Divine Spirit. . . . As to the whole Catholic Church of Christ, it was already plainly built upon Jesus Christ as its historical foundation." A few references to illustrate this truth lead up to the statement of the purpose of the sermon, namely:

"The truth which is thus before us may be looked at either in its bearings on the form of the Christian Creed and Life, or as governing the convictions and conduct of Christians respecting the various efforts at human improvement which are made in the world around us. Let us take these points in order."

I

"We may do well to notice one or two samples of 'other foundations' against which it is well to

¹ "Sermons Preached on Special Occasions," 1860-1889 (Longmans).

guard. . . . (a) It is, then, Jesus Christ, and not doctrines about Jesus Christ, on which the soul can really build. . . .

“(b) Still more true is it that it is Jesus Christ, and not feelings about Him, upon which the soul’s life can be built. . . .

“(c) It is Jesus Christ Himself, and not His teaching or His work apart from His person, which is the true foundation. . . .

“(d) In the same way, Jesus Christ Himself, and not His example is the foundation of the soul’s life.”

This portion of the sermon is drawn to a head as follows: “Christ imposed His Person, and not merely His maxims, upon the thought and heart of the world.” This “implies that Christ’s Person was, in His own estimate, of even more importance to mankind than His teaching or His philanthropic activity.”

The practical bearing of this great truth is that “It is His living Person wherein Christians are rooted, and upon which they are built up; certain that from Him they can draw all needful nourishment, and that upon Him they can rest with unwavering trust.”

In this part of the sermon (I) the Introduction and Aim are distinct. (II) The co-ordinate divisions are clearly marked. (III) The threads of the thought are drawn together. (IV) Certain bearings of the truth thus established are noticed.

The markings (I), (II), (III), (IV), are not introduced into either part of this sermon in order not to clash with the author's division of his sermon into two main parts. But the course of the thought is clear.

II

The connection between the two parts of the sermon appears, at first sight, to be a little forced. But the great preacher justifies it by the implication that according to the foundation will be the superstructure; that the efforts at human improvement around us are our endeavour to build upon the foundation which is laid. "To nothing can the Apostle's doctrine apply with more urgency and directness than to the sacred work of education. . . . Education is necessary to the very existence of the Church. . . . And if the Church of Christ is to educate to any purpose, Jesus Christ must be just as much the foundation of her teaching in the school as of her teaching from the pulpit."

The preacher's aim is to enforce this by contrasting it with some of the doctrines about education which were coming into view.

1. Education is not merely "the communication of useful knowledge."

2. The scope of education is not defined by the formula "Develop nature." "Such a theory lays another foundation than that is laid."

3. If we say: "Teach a child to do his duty," we reach at last "the One true Foundation through

the questions which the idea of duty cannot but raise."

4. "A last desperate effort is made to lay a new foundation" in the form of a "vague and general notion of religious duty."

Summarizing, the preacher proceeds: "Useful knowledge leaves two-thirds of human nature altogether untouched. . . . What is wanted is something higher and purer than nature. . . . Duty, if detached from the idea of God, is too abstract and official an idea to control the heart. . . . Religion in the vague sense of the term will not do, because religion cannot exist apart from its object."

Hence he presents his conclusion: "No. Other foundation can no Christian consent to lay than that is laid, which is Jesus Christ."

By way of direct application: "I would ask as earnestly as I can, Which is really most for the good and happiness of man, a uniform system of instruction in such knowledge as is only serviceable for this world, or a less uniform effort to base the thought and life of the coming generations on the One Foundation, Jesus Christ our Lord?"¹

There is a clearly traceable plan throughout this sermon. Its method is no less studied than its material.

¹ This sermon was preached as far back as 1869. It shows the nature of the stress which marked the eve of the Education Acts of 1870. Its underlying plea is, however, not yet out of date.

The method is, indeed, itself part of the study of the material. In the second part we again trace (I) Introduction—connecting it with the first part of the sermon—and announcement of aim. (II) Working out of aim in carefully planned divisions, and, at the close of this step, a summarized statement of the points considered. (III) The bringing out of the accomplishment of the proposed aim. (IV) Application of the truth thus established.

The uniformity in the method governing the two main portions of the sermon will be at once seen. Sufficient care also is taken in effecting the transition from Part I to Part II to secure the unity of the whole. The two parts are so connected as to effect a progressive movement of thought.

II

A second example is a sermon on "Child Life" by the Rev. Stopford Brooke.¹ In this case there is little or no formal marking of the divisions by the preacher himself, though the plan of the thinking is perfectly clear. The marking of the divisions is, therefore, merely for the purpose of analyzing the preacher's thought.

(I) The text being "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God," the sermon starts from the familiar experience of the child in the home. "It

¹ Taken from his volume of sermons entitled, "Christ in Modern Life."

is a happy thought that the children who climb upon our knees are fresh from the hand of God. . . . Their trust seems to carry with it something of the forgiveness of heaven."

The aim of the sermon is to enable us to recognize "a germ of the divine essence" within the child.

(II) This aim is accomplished by following two main lines of thought: (a) Reasons derived from the Christian religion for belief in the presence of the divine in and with the child; (b) some specific characteristics of childhood.

(a) Three grounds having an origin in Christian faith for believing in the presence of the divine in and with the child are touched upon :

(i) The fact that "if all life be in God, no life ever gets loose from God";

(ii) "The exquisite relation in which Christ put Himself to children";

(iii) The fact that "God revealed Himself in the childhood of the Saviour."

(b) Specific characteristics of childhood, in virtue of which the child may be taught to believe in the goodness of his nature and in his nearness to God, are :

(i) Faith;

(ii) Love;

(iii) Joyousness.

(III) In face of "this divine teaching of God and nature" respecting the child,

(IV) (a) "Let him live naturally." (b) "See that he knows God as love and beauty and sympathy."

The markings introduced to denote the main divisions of the thought (I), (II), (III), (IV) are sufficient to show the parallelism in procedure between this and the two portions of Canon Liddon's sermon. The fact that the marking does not appear in the sermon matters little. The art of systematizing our thought is not less effective for being partially concealed. The great end which a good plan of arrangement serves is to enable the speaker or preacher to go right on; thought following thought in what is to the listening mind a "natural order." A striking, almost extreme, example of this is that the drawing together of the separate strands in Mr. Stopford Brooke's sermon is accomplished in seven words standing at the head of a paragraph in which the practical suggestions are to be given: "This divine teaching of God and nature." None the less, the whole sermon comes to an effectual climax in that single phrase, and the applications of the thought naturally follow.

III

The third example is selected from the published sermons of the late Rev. F. W. Robertson, chosen because of its references to the natural unfolding of the spiritual life in childhood. It is on "The Early Development of Jesus" (Luke ii. 40).

(I) Preached on the first Sunday in the New

Year it opens by a reference to the Christmas-day commemoration still fresh in the minds of all. "To-day the Gospel proceeds with the brief account of the early years of Jesus." After a reference which finds fitting place in such a sermon to the divine mystery of His Nature and Being, the aim of the sermon is stated. "Our subject is the early development of Jesus. In this text we read of a threefold growth: (1) In strength; (2) In wisdom; (3) In grace."

(II) (a) "First, it speaks to us simply of His early development. 'The child grew.'"

(i) "Both in what it tells and in what it does not tell, one thing is plain, that the human life of the Son of God was *natural*. . . . Not a man in child's years. . . . He was childlike, as other children."

(ii) "Gradually and gently He woke to consciousness of life and its manifold meaning; found Himself in possession of a self."

(iii) "Gradually and not at once, He embraced the sphere of human duties, and woke to His earthly relationships."

(III) "It is a very deep and beautiful and precious truth that the eternal Son had a human and progressive childhood."

(IV) Applying this great truth, to a realization of which he has led his hearers, the preacher remarks: "Happy the child who is suffered to be a child while childhood lasts;" and, "Character in

the world wants *root* . . . a childhood and a youth spent in shade—a home.”

(b) “Now this growth took place in three particulars”:

- (i) In spiritual strength ;
- (ii) In wisdom ;
- (iii) In grace.

The treatment of these points and their application occupy the latter portion of the sermon.

The masterly touches which characterize the preacher's presentation of this wonderful, developing life, and the counsel to parents and teachers which he draws from it must be passed over. It is purely as a study in arrangement that the sermon is quoted.

In this sermon, again, not quite all the divisions are as distinctly marked as in the analysis here given. But the order of the thought has been exactly followed ; and phrasing may be as effectual for the purpose of marking transitions as numbering, and even more effective. So we have transitions in thought marked with the utmost clearness by the recurring strain: “ Gradually and gently He woke.” “ Gradually and not at once, He embraced.”

IV

Dr. Maclaren's habit was to make his divisions distinct by use of the prefixed “Firstly,” “Secondly,” “Lastly.” The formal divisions in his case, therefore, entered somewhat definitely into the sermons

as delivered. The sermon outline to be quoted from him is on the words, "Verily, verily, I say unto you."

(I) The "Verily" of the Gospels is familiar, but we owe the preservation of the double "Verily" to the writer of the fourth Gospel. The double form gives emphasis. It is used by Christ alone. In this way the preacher leads up to his aim in referring to this striking expression. "It may be useful to ponder its significance, and to bring together the various declarations which our Lord heralds by this solemn attestation."

(II) "(i) First, then, we note what that doubled 'Verily' claims for the Teacher. . . . Contrast the authoritative ring of this doubled 'Verily, verily,' with the prophets' standing formula, 'Thus saith the Lord.' . . . The world has recognized in this Teacher the true 'Master of those who know.'

"(ii) Let me point out what this formula implies as to the certitude and importance of Christ's lessons. . . .

"First, it points attention to teachings concerning Himself. . . .

"A second set of His sayings thus prefaced refers to us and our relations to Him. . . .

"There remain one or two other instances of the use of the double 'Verily,' which belong to less profound matters . . . sometimes in predictions which . . . must obviously be accepted on His bare word. . . .

"Still further, He employs the expression once or twice when . . . He lays bare to men their hidden foulness of nature.

"(iii) Lastly, we have to consider what this form of confirmation implies as to the scholars.

"It is . . . an exhortation to earnest attention and sharp-eared listening."

(III) "Plainly the course of our thoughts thus far leads to the conclusion that, since Christ is a Teacher thus authoritative, and His words are thus certain and important,

(IV) "Our attitude as His scholars should be that of absolute submission. Much is uncertain. On this voice we may absolutely rely. . . . The absolute certitude of His message has for its corresponding attitude our unwavering steadfastness."

The headings I, II, III are so marked in the printed sermon. The formal markings (I), (II), (III), (IV), are here inserted to maintain the comparison between this and the preceding sermons from the standpoint of arrangement. Familiar ground is selected in order to lead up to the aim. The threads of thought are clearly presented and are finally drawn together in the paragraph marked (III); and the bearing of the result thus reached is shown, as in the other examples, in the unfolding of the application of the sermon, marked (IV).

V

The fifth example is a sermon by Dr. Jowett,

on the words "Rejoicing in hope" (Romans xii. 12).¹

(I) "That is a characteristic expression of the fine, genial optimism of the Apostle Paul." . . .
"We are always confident." "We are more than conquerors."

"Now, what are the secrets of this courageous and energetic optimism?"

(II) (a) "Preëminently, above all other suggestions, I am impressed with his vivid sense of the reality of the redemptive work of Christ."

(i) "Turn where I will, the redemptive work of the Christ evidences itself as the base and ground-work of his life."

(ii) "But it is not only the immediacy of redemption in the apostle's thought by which I am impressed. I stand in awed amazement before its vast far-stretching reaches into the eternities. The eternal purpose which he purposed in Christ Jesus our Lord."

(b) "I look abroad again over the record of this man's life and teachings . . . and I am profoundly impressed by his living sense of the reality and greatness of his present resources. 'By Christ redeemed!' That is not a grand finale; it is only a glorious inauguration. . . . Paul's mental and spiritual outlook comprehended

¹ Reprinted by permission of Messrs. Hodder and Stoughton in Vol. X of "The World's Great Sermons" (Funk & Wagnalls Company).

a great army of positive forces labouring in the interests of the kingdom of God. . . . I do not wonder that such a wealthy consciousness was creative of a triumphant optimism."

(c) "And finally, in searching for the spring of this man's optimism, I place alongside his sense of the reality of redemption and his wealthy consciousness of present resources his impressive sense of the reality of future glory."

(III) "These, then, are some of the springs of Christian optimism; . . . a sense of the glory of the past in a perfect redemption, a sense of the glory of the present in our multiplied resources, a sense of the glory of to-morrow in the fruitful rest of our eternal home."

(IV) "O blest hope! with this elate
Let not our hearts be desolate;
But, strong in faith and patience, wait
Until He come!"

The same ordering of the thought (though without any insertion of numerals or letters by the author himself) reappears in this sermon. The striking feature in the arrangement is the clearness with which the thought moves on progressively from point to point both in the sermon as a whole, and in the elaboration of the aim in the main part of the sermon marked (II): Redemption not merely as a present experience but as the culmination of an eternal purpose; not merely redemption but immediate enrichment; not immediate en-

richment merely but all the higher enrichments of the future life.

In this chapter the aim has been to study one definite psychological method of sermon arrangement. And in elaborating this aim examples from five of our great preachers have been taken, and their method analyzed. There is a remarkable agreement between these standard compositions. It will be seen that a relevant introduction, explicit statement of aim, a working out of the aim, and clear presenting of its realization, are present in all; as is also the application to some actual problem or phase of experience of the truth or truths thus established. "Nothing new! Every sermon had its introduction, its divisions, its application, and, now and again, its peroration!" Yes. But the introduction has sometimes been a "good thing" which the preacher wished to say and which he placed there, because he did not know where else to put it, whether it introduced his actual theme to the minds of his hearers or not. The aim, again, has often been left vague; and the difficulty of the churchgoer on reaching home to say "what the sermon has been about" has been proportionally great. Our divisions may have overlapped, or may not have come close enough into touch with each other. And the drawing together of the threads of the discourse has now and again yielded

place to a flight of oratory or to verses of a hymn. It is quite true that hymn and oratory may be used to accomplish this end without losing anything of their own intrinsic appeal. But the drawing together into a satisfying unity in the listener's mind (who has nothing but the preacher's utterance to depend upon in the matter) of the lines of thought presented in a sermon cannot be left to chance.

The possibility of citing five such notable examples is in itself proof that the method suggested contains nothing new. This was admitted at the outset. All that is suggested is that there is a method which consciously or unconsciously governs great thinking. No one can believe that the arrangement of these sermons is accidental. They are examples of the preacher's art. But there is a sense, of course, in which all art is natural. It necessarily harmonizes with the natural order and movement of the mind.

It is from this latter point of view that a slightly fuller development of the principles underlying the plan so far studied is offered in the following chapter.

ILLUSTRATIONS AND SUGGESTIONS

1. "Skeletonizing is to sermonizing what drawing is to painting. . . . An outline sketch of

Angelo's is more full of meaning than a hundred paintings in which there is no anatomy" (Dr. W. T. G. Shedd in a lecture on "The Plan of a Sermon").

2. "Solemnly bound to be an orator—a man who speaks on a method, and by a plan" (*ib.*).

IV

Lesson-Making and Sermon-Building

MOST of our lessons and many, if not most, of our sermons come to us, results foremost. That is to say, we see the end before we see the beginning. And the planning which constitutes the making of a lesson or a sermon often consists mainly in finding the best beginning to start from and the best route to pursue. In actual process, therefore, what usually happens is that the first fixed point in a lesson or a sermon is *the aim*. From this follows the next fixed point—though, like Euclid's point, at present “without parts or magnitude”—namely, the realization or accomplishment of the aim. Between the stating of the aim and its purposed realization a bridge has to be constructed. This is the central part of the sermon, and (as the nature of our closing references or “application” is generally more or less in mind) this is usually the last part to take shape.

Our concern is not here with the kind of sermon, whether topical, textual, expository, or the like. Nor with the choice of subject. The reasons which govern this may have a certain pedagogical basis, as when a subject is chosen either as continuative

of or as supplementary to one already treated. But the subject being taken for granted, we are rapidly to consider the process of sermon-building and the principles underlying it.

First, as to the stating of the aim of the sermon. Short of lapsing into a mechanical way of announcing it, there is everything to gain and nothing to lose by making definite to ourselves and to our hearers what is to be the scope and object of our sermon. In the class-room of the day-school it is often well to write the aim or subject of the lesson across the top of the board, so soon as the point of the lesson is reached at which it is clearly before the scholars' minds. Often the teacher does not announce it himself, but the opening stages of the lesson lead up to a point at which the scholars are able to say what the next step onward in their work must be. A good introduction to a sermon will often secure (and will always facilitate) a similar readiness on the part of the congregation to realize for themselves what the aim of the sermon is likely to be.

In one of its aspects the preacher's art consists in drawing forth response by presenting acceptable challenges to the listener's thought. The introduction is thus a—usually gentle—arousing of the mind of the listener till he finds himself at one with the speaker in the desire to pursue the line of thought which the latter at length proposes. It was said of a great lawyer that his force lay in three things:

“first, he understood his own purpose ; secondly, he so stated it as to make a jury understand it ; thirdly, he so stated it as to make them feel that neither they nor he had any concern with anything else.” The second and the third of these sources of power owed much of their effect to the clear way in which the jury were led to apprehend what the lawyer was going to prove. In his “Theory of Preaching,” Dr. Austin Phelps devotes eighty pages to the discussion of the “proposition” or aim of the sermon, though, as he says, it may occupy but a single line in writing, and less than a breath in the delivery. “The oratorical instinct of a good speaker,” he says, “demands that his discourse shall have a proposition.” And, on the same principle, the instinct of good hearing demands that a “speaker shall state his proposition. There is a hearing to the point which is correlative to speaking to the point. The eye follows the arrow most easily if it sees the target.”

(I) If we may take it that importance attaches to the statement of our aim, and that it is the purpose of the introduction to lead up to this statement, the nature of the introduction itself is already in large measure defined. It is “designed to prepare an audience for agreement in opinion, and for sympathy in feeling with the preacher on the subject of the discourse. Profound sympathies are never spontaneous. They start in preliminary emotions. A magnetic line may sometimes be laid

down between the pulpit and the pew in the first five minutes of the delivery of a sermon, which shall vibrate with electric responses all the way through.”¹ The fact to notice is, following up this excellent metaphor, that it is the laying of the line merely and not the creation of a shock which is our first task. No wise teacher fires off his big guns in the first few minutes of his teaching. He knows the difficulty of keeping the attention of his class when he has played the prodigal at the outset. He begins quietly, preferring that the scholars themselves shall begin rather than he. It is *their* line of approach to the subject which is going to be of vital moment in making the lesson successful, and their minds will only be gradually getting themselves in train.² If it is the very epitome and essence of pedagogical wisdom to “begin at the boy’s end,” homiletical wisdom will take a similar course. “Even on the ladder that reaches to heaven it is not well to start half-way up the ladder above your people’s heads. In any case, start with them,” says Dr. A. J. Lyman in a bright and stimulating chapter of his work on preaching.³ Easy, familiar ideas suit best the opening stages of discourse.

As to the introduction, one thing more needs to be said. It is an integral part of the sermon. It is not mere pedantry which has led Herbart

¹ Phelps, *op. cit.*, p. 223.

² Cf. “The Teacher and the Child,” pp. 70, 73, 81-83, etc.

³ “Preaching in the New Age” (Revell), p. 25.

and his followers to treat the introduction as the first step *in the lesson*. It is actually and essentially part and parcel of it. So, of the sermon. Even the old woman, of whom Professor Pattison tells us, listening to the great Puritan preacher, John Howe (whose sermons in large-sized volumes still figure on our fathers' shelves), realized that the introduction had some direct relation to the remainder of the sermon when she said that "he was so long in laying the cloth that she began to despair of getting any dinner."¹ A useful word of caution. But, actually, the introduction of the sermon is more than the laying of the cloth. It is, in effect, asking our guests what they like, interesting them in the fare provided, and evoking pleasant foretastes.

(II) Introduction and aim decided on, we know what our point of arrival is to be, but the pathway to it has yet to be planned. This is the working out of the aim;—*presentation* the Herbartians call it, but *elaboration* is a better term. It constitutes the body of the lesson or the sermon. We cannot

¹ "The Making of a Sermon," p. 157. See also, for further references to the introduction of a sermon, Hoyt's "The Work of Preaching"; Hopkin's "Homiletics," and Phelps' "Theory of Preaching." The key-note of some sixty pages devoted to the introduction in the last named book is in the following sentences: "The theory of the introduction relates primarily to the mental state of the audience respecting the subject of discourse. There is my audience, here is my subject; how to bring the two together is the practical question."

do better than refer back to the preceding chapter for a study of the principles on which the bridge between the statement and the accomplishment of the aim is to be constructed.

First, as to the character and mutual relation of the divisions in this part of the sermon. We traced these in each of the five examples that were considered. Canon Liddon's sermon fell into two parts, each with its introduction, aim, and conclusion: he has four divisions in the elaboration of each of his aims. Mr. Stopford Brooke has two main divisions, each with three subdivisions. The famous Brighton preacher also has two main divisions, each with three subdivisions. Dr. Maclaren has his usual three divisions; the second of them being subdivided. Dr. Jowett has three divisions, the first of which includes two main ideas.

Examining these divisions from the point of view of their subject-matter, there will be seen to be two main principles of selection and arrangement. (Illustrations to a similar effect could readily be given from teaching; but the sermons themselves will serve.) The headings are either *coördinate* in matter and arrangement, or *progressive*.

Canon Liddon's sermon gives us examples of coördinate divisions. The foundation on which the Church builds, he says, is Jesus Christ: not (*a*) doctrines about Him; nor (*b*) our feelings about Him; nor (*c*) His teaching or His work apart from His person; nor (*d*) His example. Similarly, doctrines

about education which were coming into view and not regarded by the preacher as adequately inclusive of Christian teaching are just presented one by one, with only the faintest suggestion of a progressive arrangement. The connection between the two parts of the sermon is similarly conceived; whether we take the defining ideas to be Christ (*a*) the foundation of Christian faith, and (*b*) the mainspring of the superstructure on that foundation, or Christ (*a*) the foundation of the Church's teaching from the pulpit, and (*b*) the foundation of the Church's teaching in the school. The divisions in Mr. Stopford Brooke's sermon are also coördinate. The two considerations urged in proof of the presence of a germ of the divine within the child are (*a*) Outer proofs, consisting of a group of reasons rising directly out of our acceptance of the Christian faith; (*b*) inner proofs, based on references to a group of childhood's characteristics. The subdivisions are similarly coördinate.

Such coördinate divisions need not be exhaustive, as a strictly logical division would demand. It is only possible in one sermon to select salient features of a great topic. But the points separately noticed should not overlap; and they should not be of strikingly unequal importance.

F. W. Robertson's sermon follows literally—and it is an excellent example of this plan of treatment—the order already provided in the text: (*a*) The child grew, and (*b*) waxed *strong in spirit*, filled

with *wisdom*; and the *grace* of God was upon him.

In the other sermons we have variations of the *progressive* plan of selecting and presenting the material constituting the body of the sermon. In Dr. Maclaren's sermon, the thought is progressive, but on a descending scale. From the authority of the Teacher we pass to the authority of the teaching, and thence to the attitude of acceptance on the part of the learner. Each of the two later divisions is logically included in the one preceding. Dr. Jowett's sermon is progressive on an ascending scale. St. Paul's optimism is based upon his consciousness, (*a*) of redemption, which is both the immediate and the eternal work of Christ; (*b*) of restoration and enrichment as an outcome of redemption; (*c*) of the reality of a transcending future glory.

So far the actual sermons. On grounds of general theory, and of experience in studying plans of lessons, it seems possible to say that one or other of these types of arrangement will fit practically all cases. A purely textual arrangement, *i. e.*, one in which we adopt as our leading thoughts those which lie on the very surface of the text, will be usually found to lead either to a coördinate or to a progressive plan. And, when we plan our divisions, one or other of these methods is almost inevitable. Professor Hoppin tells of a university preacher who divided his sermon on the character of Abraham

by speaking of him (1) as a patriarch ; (2) as the father of the faithful ; (3) as a country gentleman. On the very face of it this follows neither plan ; and there is a certain grotesqueness in the apparent anti-climax presented in the third division. It would seem that the character of Abraham as a country gentleman should be treated as incidental to his patriarchal position. The two are not mutually exclusive ; and are, therefore, clearly not coördinate. A progressive treatment, on the other hand, would have suggested for the third division, say, "as a friend of God." But not having the sermon at hand, nor knowing how to get sight of it, it may be that a better arrangement of his thought was really in the preacher's mind than appears in the formal divisions. Speaking to many, as before an Oxford audience he may justly have thought probable, who were likely to have to fill the *rôle* of "country gentleman," the preacher doubtless wished to impress upon them that within that *rôle* they were to see this dual relationship : they were to be patriarchal, as one part of their ideal of the English "squire," and they were to exert an influence on the side of the best religious life of their villages. In this case, however, the semblance of grotesqueness would have been avoided if the first two headings had stood alone, and the third had figured as an application of the character study contained in the sermon.

Divisions help to give clearness to a sermon.

They help to give it unity, at the same time enriching the presentation. They help both speaker and listener in that they give the mind resting-points. Yet it cannot be too clearly appreciated that they have not their essential merit as "divisions," as though the portion of the sermon which consists of them were self-contained. They are parts of a constructive plan, a bridge leading across from the announcement of a definite aim to its equally definite accomplishment. The divisions of the sermon are the means to this end.¹ If, at the close of this stage in our sermon preparation, we glance back over the "elaboration" with its divisions and find that the aim has not really been accomplished, there is still a good deal of work to be done. For the aim rules the sermon. According as it is or is not accomplished, the sermon must be judged. It will be so judged by its hearers, in vague or precise fashion according to the atten-

¹ Dr. W. G. T. Shedd well says in a lecture on "The Plan of a Sermon" published as an Appendix to Kidder's "Treatise on Homiletics": The "divisions must, one and all, go to establish the proposition. It is not enough that they bear some affinity to the theme of the discourse. . . . At the conclusion of each head or division of proof, the auditor should feel that the proposition has received an additional and real support. The second 'fundamental property' of well selected divisions," says Dr. Shedd, "is that each ought to exhibit a distinctive character by itself. It must not be a mere modification of some other head, but a distinct and additional item in the mass of argument" (op. cit., p. 479).

tion they have given and the type of mind and training they bring to bear. We are wise to do our own testing in advance, therefore. And there is no surer way of doing this than by inserting as the step immediately following the elaboration a statement to the effect that the aim with which we set out has been accomplished. Has it? If so, well and good. If not, we have either wandered from our story into some side-issue—which can be satisfactory to nobody; or there is some defect or inadequacy in the selection and arrangement of the points upon which this accomplishment was to rest. The bridge has been faulty in construction, and fresh plans must be got out.

Always, the listener must be before our minds, and we must not—if we would make our maximum impression upon him—introduce more points than he can, by the aid of our skill in presentation, carry forward in his mind and finally weave together into a unity. Four main ideas in elaborating an aim are usually too much. Canon Liddon has four ideas coördinately grouped in each part of the sermon we have used above. But they are crisp and have a recurring form of expression which makes them easy to receive; and, in the second place, they deal with ideas already more or less familiar to the hearers. The state of bewilderment confessed to by Mrs. Macfadyen in Ian Maclaren's "Beside the Bonnie Brier Bush," is much earlier reached by most of us in listening.

"It's easy eneuch, ye see, for an auld hand to manage ae sets o' heads gin they come tae ten or a hundred, but it's another business when a man has different sets in ae sermon. Noo hoo many sets div ye think that man hed afore he wes dune? . . . Fower, as a'm a leevin' woman, and that's no a'; he didna feenish wi' ae set an' begin wi' the next, but if he didna mix them a' thegither."

The preacher, too, is handicapped at a point where the analogy between teaching and preaching breaks down. In teaching it is more or less customary—and nearly always wise—to write, or allow scholars to write, the main points in the elaboration of an aim on the blackboard. An appeal is thus made to the eye as well as to the ear; and the situation is still further helped by the fact that the points are often of the scholars' own suggesting. The preacher does the whole of the presenting of the points, and, helped by gesture though it be, does it throughout by word of mouth. If note-taking were fashionable—after the manner of our boarding-school days, when we had to write an account of the sermon as a school-task—the demand upon the listener would be less as he could cast his eye along the points already taken down and so keep his place in the argument.

Sermon-building is, therefore, so much the more difficult than lesson-making in that the preacher has fewer auxiliaries at his disposal in keeping his points before his hearers' minds than the teacher has.

(III) The importance of summing up has been incidentally noticed in the foregoing paragraphs. It supplies us with a test of the satisfactoriness of the bridge of thought which we have been constructing. But, beyond this, it has a positive value in clenching the argument or drawing the treatment of the subject to a head. The lines which have been followed in working out the aim of the discourse are now reviewed and drawn together in the act of asserting that the aim has been accomplished.

(IV) "There is a true conclusion to every discourse. The God Terminus alone, at the building of Rome, would not yield to Jove himself."¹ The first sentence of a sermon and the last, says some one, are always interesting. "The only part of my speech that I prepare," John Bright is reported to have said, "is the conclusion. I always know how and when I am going to stop." In preaching, this will in almost every case be the point at which the central idea of the sermon has been driven home and applied.

With this chapter the first part of the study ends; namely, the theory of the arrangement of the subject-matter. In teaching, it is distinctly an advantage to have mastery of the form of lesson-arrangement which we have been studying—introduction; statement of aim; elaboration (sometimes,

¹ Hoppin, "Homiletics," p. 428.

as a short intervening step, a comparison of points or summary of the elaboration); formulation of the result; application. The treatment here has been as brief as possible.¹ It has also been avowedly and designedly restricted. It is probably easier for us to commence with one clearly-apprehended type and to build up our own method or variety of methods round it, than to work from a number of types supposed to suit different conditions and classes of subjects.

[Neither in teaching nor in preaching does the mastery come most readily, or the method appeal most forcefully, as pure theory. There is no theory of teaching in the abstract. It exists only as the philosophy of practice. It is practice which constitutes the true training. Hence being placed in relation to a church as acting-minister,—having, indeed, intentionally made an arrangement so that for one portion of the day students might in turn take the service,—the actual method adopted by the writer has been for the student to send his sermon in manuscript to be read and annotated during the week preceding his preaching and then to be listened to on the Sunday. The method is an adaptation of one used in a University Department of Education for the training of teachers, and has been found to work.]

¹ In Dr. Phelps' "Theory of Preaching," pp. 220-575 are devoted to the theory and objects of the Introduction; the Proposition; Division and Development; and Conclusion.

SUGGESTIONS AND ILLUSTRATIONS

1. "For the sake of the people observe order. When you have decided on your subject consider your people" (Bishop of Ripon in his "Lectures on Preaching").

2. "If you would be simple in your preaching, you must thoroughly understand your subject; and if you want to know whether you understand it, try to divide and arrange it. If you study the sermons of successful preachers, you will find *order*, and often *divisions*, in their sermons" (The late Dr. Ryle, Bishop of Liverpool).

3. Compare with the close adherence to thought processes in the above plan, Buffon's maxim: "*Les idées seules forment le fond du style.*"

4. "The orator who begins by reminding a hostile or suspicious audience of some conviction that he and they hold in common, may never have heard of 'apperception,' but he has the essence of the doctrine" (The Yale Lecture for 1908 by President Faunce of Brown University, on "The Educational Ideal in the Ministry").

5. Henry Ward Beecher in the first of his courses of Lectures on Preaching at Yale University tells of the transition moment in his life from preaching sermons to preaching real ones. Conscious that there was something lacking in his work, he said to himself, "There was a reason why when the apostles preached they succeeded, and I will find it out if it is to be found out." So he examined the New Testament accounts of early preaching; and studied the

sermons till he "got this idea: That the apostles were accustomed first to feel for a ground on which the people and they stood together; a common ground where they could meet. Then they heaped up a large number of the particulars of knowledge that belonged to everybody; and when they had got that knowledge which everybody would admit, placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling. That was the first definite idea of taking aim that I had in my mind." Seventeen men were awakened under the first sermon Mr. Beecher preached on this plan.

Section B

The Psychological Situation

V

The Mental Attitude of the Preacher, as Compared With that of the Teacher

THE principles which guide the teacher in the preparation of his lessons will naturally continue to furnish guidance in the actual work of teaching. Other aspects of the problem are thus involved in that which has so far been considered. The most salient of these are the attitude of mind which the teacher brings to the teaching, and the social activities which teaching implies. And, with all the differences between teaching and preaching, these aspects of the teacher's work have their analogies in that of the public speaker and the preacher. In a word, there is a psychological situation to which the respective mental attitudes of speaker and of listeners, and the interplay between speaker and listeners, are always contributing. These conditions are liable to so much variation that there is always room for loss of touch, if not for actual misunderstanding. The chief features in this psychological situation which are common to teaching and preaching form the topic of these concluding chapters.

Some half-dozen points are suggested by the theory of teaching, as bearing upon the mental attitude of the preacher. They are as follows :

(a) With a certain reservation, a teacher or a preacher may be said to be dealing not so much with a class or an audience as with the *individuals* constituting the one or the other.

(b) Neither teacher nor preacher is, so to say, set over against his class or his audience ; but is rather engaged in *coöperation* with them.

(c) Neither teacher nor preacher is quite so directly concerned with giving information as with evoking *power*.

(d) Fundamentally, the appeal whether of teacher or preacher is not more to feeling or to understanding than to *the will*.

(e) Teacher and preacher alike achieve success not merely as sayers of words but also, and largely, as *seers of pictures*.

(f) Neither teacher nor preacher is limited for his direct *supply of power* to the relationship between his own personality, and the personalities of those before him.

The broad fact which these points are selected to exemplify does not require much enforcing. In a practical sense they suggest moods or attitudes of mind which may be voluntarily assumed. Much of what is aimed at in the training of teachers is the evoking of a right attitude as a means of power in their work. The reason being that the psycho-

logical situation, the interaction of mind upon mind and of mood upon mood, is always there. It is there no less in our work as preachers. We do not escape it by adopting a suggestion which has had some vogue that we should overcome nervousness by trying to think of the people as "so many cabbages." Evasion is seldom, if ever, a solution. It is from this view-point of the inevitable interaction between the mind of a speaker and the minds of his hearers that the points selected as illustrative of the mental attitude of the speaker are here discussed.

(a) Subject to one condition to be noted later, neither teacher nor preacher is dealing quite so directly with a class or an audience, as with *individuals* constituting the one or the other.

It is true that a class comes to have its own collective unity as a class: but it does not thereby cease to be essentially composed of individuals, units within this unity. Hence, the individualizing "pastoral" instinct finds expression in the teacher's attitude to his scholars. Similarly, when we realize that a minister's heart is going out in sympathy towards the individuals in his congregation, and that he holds their actual life-experiences before his mind, then we discover *the pastor*. The pastor is the man who cares for individuals. A great sympathy may give us this individual attitude even before an audience of strangers. It was so in a marked degree in the cases of Moody and Spurgeon.

"Who touched me?" said Christ with wonderful instinct for the unknown individual in the throng. Probably no minister wins souls to Christ save through his possession of this same instinct for the individual.

(b) Again, a characteristic attitude of the teacher of to-day is not one of isolation (still less of competition or antagonism) but of *coöperation*. It is a combination of deference and assurance. He knows his scholars cannot see what he sees just as he sees it. Each scholar must find his own way to the truth. The teacher assumes, therefore, a half-tentative, waiting, expectant attitude. "What do you think?" he will ask. "How does it appear to you?" "I wonder if you see it as I do." And the like. There are a few who seek to be teachers—fortunately they do not usually get their diploma—who are content to harangue and to demonstrate. Speakers, too, are sometimes said to "hold the platform" and "have the floor." Do we not say also "occupy the pulpit"? To this we should doubtless be welcome if it were only standing room we were caring about. But when we wish to speak as well as stand up, it behoves us to remember that there is a tacit contract between speaker and audience that the audience shall have first place in the speaker's consciousness. This point will be worked out more fully in the following chapter. It may perhaps be sufficiently impressed here, so far as the mental attitude assumed

by the speaker is concerned, by saying that we may be suffering to some extent from one of the accidents of grammar. Verbs of preaching should, like verbs of teaching, govern two accusatives. The whole fallacy of the situation turns upon the dative. The people are not our indirect object; the sermon being the direct object. We persuade and beseech *men*; compassionate and comfort *men*; convict and seek to convert *men*; awaken, stimulate, empower, inspire *men*. The consciousness of the people stands, thus, in the foreground. "I am not going to preach a sermon to-night, but"—often enough this is a prelude to a sermon of sermons, for the people have first place in the preacher's mind and heart. He is wishing to lead their hearts and minds along with his own. He desires their coöperation.¹

(c) The fundamental view of teaching, as already said, has been undergoing a change. Whilst the imparting of knowledge must always be an essential of the teacher's work, the quickening of individual *power* is now regarded as no less essential; many teachers, both in day-school and Sunday-school, think it the supreme object of their work. As the present Bishop of Manchester said, when presiding over the first lecture of a course to Sunday-school teachers which the writer was giving: "A Sunday-school teacher may impart the whole of

¹ "The ministry of this service, all of us coöperating," said Dr. Jowett at New York on June 11, 1911.

the history as contained in both the Old and New Testaments, and yet not have accomplished his aim." Knowledge with a view to power, and power as developed in the acquisition of knowledge, —these probably represent the modern teacher's conception of his aim.

If we apply this to our work as preachers, it gives a slightly different turn to the phrase used by our fathers, "a teaching ministry." As they used it, the phrase had reference to the man who informed rather than quickened; or who, in so far as he quickened men, did so through appealing to their understanding, and by the scholarliness of his appeal. But going back to the origin of the Christian evangel and its first proclamation, Christ's was a "teaching ministry," not more in virtue of the message which He delivered than of the method in which He delivered it. "Rabbi, or Teacher, is the most exact and distinctive title which Jesus bore, and the one most frequently on the lips of those closely associated with Him. . . . Even the so-called 'Sermon on the Mount' is introduced by the significant statement that 'when Jesus had sat and His disciples had gathered about Him, He taught.'"¹

If we ask in what ways Christ's method and mental attitude in preaching were those of the

¹ "Great Teachers of Judaism and Christianity" by Professor Kent (pp. 107-108). Compare with this Professor Brumbaugh's "Making of a Teacher," Chapters XXIII and XXIV; and with Principal Griffith-Jones' "The Master and His Method."

teacher, we shall say: He individualized; He sought men's coöperation; He came to call into activity man's latent powers. "I am come that they might have life, and that they might have it more abundantly." Splendidly typical of the attitude of the true teacher!

The further answer to the question, In what ways Christ's mental attitude were those of the teacher?—though really we ought to transpose this and trace our best conceptions of teaching back to Christ—will suggest the remaining points in the present chapter.

(d) The appeal to the people to participate with us, rather than merely to listen to us, has within it the elements of a *call to their wills*, rather than of a mere address to their feelings or to their understanding. This point, again, belongs largely to the next chapter. But it must be mentioned here, as it will of necessity influence the preacher in his mental attitude. His portrayals of the heroic, the tender, the true, in life will be of the nature of suggestions of noble behaviour on his own part, and that of his hearers;—not necessarily so presented in actual words but so intended by him and charged with volitional urgency in this sense. They will be what Herbart well calls, "pictures of the will." Neither teacher nor preacher is content merely to interest, to please, or to arrest the attention of the moment. Our passion is to uplift. "Preaching is the art of moving men from a lower to a higher life," says

Beecher. Or, as he prefers to put it, "the art of inspiring them towards a nobler manhood." This can only be done by enlisting their wills. Bluntly, preaching is not a performance of our own before an audience which we successfully entertain. It is rather an inciting of our hearers to performance. Elsewhere the writer has striven to show that the sum of pedagogical wisdom is in Browning's lines :¹

"To be by him themselves made act,
Not watch Sordello acting each of them."

Do not these words also express the preacher's attitude and aim ? There are many proofs that it was so in the teaching and preaching of Christ. Yet in many cases, need still exists of an adequate escape for our hearers from the *theory* of Christian service into the *practice* of it.

(e) The power of a great teacher or a great preacher often depends upon the fact that they are not so much sayers of words as *seers* of pictures. This may seem at first to over-emphasize the visualizing faculty. Really it is an emphasis on content rather than on expression. "The teacher," said Thring of Uppingham, "will work for the picture."² So, in many instances, will the preacher. The method, both of Old Testament and New, is prevailingly one of seeing and picturing. The old time

¹ See "The Unfolding of Personality," page 151 and *passim*.

² This point is worked out in "The Teacher and the Child," pp. 61-63.

teachers and prophets were seers. The Bible is a book of events, images, scenery, visions. New doctrines are taught in a figure—ἐν παραβολῇ (Heb. xi. 19). Its culminating truth is embodied in a tale. One can hardly fail to be forcibly struck with this as the method of the Bible in presenting its truths. Preëminently, it was the method of Christ. Hence in answering the Sunday-school teacher's urgent question: Busily occupied as we are throughout the week, yet anxious to render our best service in the school on Sunday, how can we gain power in teaching?—the writer has usually looked in this direction for answer. "Cultivate the visualizing power; the mental attitude of the seer. Translate your lessons from the language of words into the language of picture." Vividly pictured truth always impresses. This does not mean casting thought to the winds and dabbling in anecdote. It means the translation of thought into the terms of the real; vividly realizing the content and value of our own thought; and thence vividly presenting it. "Can *doctrines* be so taught? The articles of the creed?" teachers often ask. And the answer is, "How else can they be taught so as to be vividly realized?" The story of Abraham and Isaac, the Twenty-third Psalm, the Parables of the Prodigal Son and the Good Samaritan, and the culminating instance of the lifting up of Christ that He might draw all men unto Himself, are examples. It was a young clergyman in the Church of England, who

said that he never rightly understood the meaning of the "Communion of Saints," occurring as an article in the Apostles' Creed, until his mother passed within the veil. Then a face was there,—a living presence ; and he understood.

Does this suggestion to work for the picture need philosophical support? What is the universe but a vast system of things that are happening? The cosmos, as Huxley says, "assumes the aspect of a changeful process, in which naught endures save the flow of energy and the rational order which pervades it."¹ If that is so, the whole system of reality is a series of happenings. Picturable, therefore. In a dynamic universe our philosophical *Credo* will contain an article of belief in the picturableness of truth.

"In spite of professorial strictures,
Never believe in anything
That can't be told in coloured pictures."²

To a reviewer of "The Teacher and the Child," in *Christian Work*, for October 31, 1903, the writer is indebted for the following story. It is an incident related by a mother, who, with her tribe of little ones, was for a time living in a hotel in very crowded quarters. It chanced that for a time a room near by, "No. 4", was vacant, and the mother obtained from the proprietor permission to

¹ "Evolution and Ethics," *ad. init.*

² G. K. Chesterton, quoted in "The Fascinated Child," p. 25.

use it a little while every morning for her private devotions. One day, trying to explain to her little daughter the saying of God to Moses, "The place whereon thou standest is holy ground," she found herself at a loss for words simple enough, which yet should express the meaning. As she hesitated for a word, the child looked up brightly with the exclamation, "I know! it was like 'No. 4.'" The reviewer adds, "When children have learned to see God in each event of life, they have learned the great lesson and hold the key that shall unlock the mysteries of life."

(f) Many examples might be quoted from college, day-school and Sunday-school teaching,¹ to show that the escape into the Infinite goes to the making of our strength as teachers. "It has been tried," says R. W. Trine, in "What all the World's a Seeking," "times without number, and has never yet once failed where the motives have been high, where the knowledge of the results beforehand has been sufficiently great. Within a fortnight you can know the truth of this for yourself, if you will but go in the right way. All the truly great teachers in the world's history have got their powers in this way." Is not this the meaning of the Sunday-school teacher's moment of quiet when some sudden difficulty arises and of the flash of inspira-

¹ See some of these referred to in the notes on page 68 in "The Teacher and the Child"; and on pages 203-217 in "The Unfolding of Personality."

tion that so often follows? "You will have help," similarly says Dr. H. J. Lyman in the lectures on preaching from which we have already quoted; "Christ cares more than you do that you should preach well."

SUGGESTIONS AND ILLUSTRATIONS

1. The New Testament synonyms for preaching illustrate the variety of mental attitude which is possible. Thus, *καταγγέλλω* denotes the bearing of a message fraught with urgency; *εὐαγγελίζω*, the bringing of a glad and gladdening message; *κηρύσσω*, the announcing of an arresting message; *διαλέγομαι*, the presenting of a reasonable and reasoned message; *λαλέω*, the utterance of a natural message.

2. Spurgeon said of the preaching of St. Paul that he put the whole of himself behind the Gospel he preached; meaning that he announced not himself, but it.

3. By the irony of fate, self-diffidence often tends to over self-insistence.

4. Very little experience in teaching would go far to endorse what many have said as to the disadvantages from which a man suffers in being largely concealed in a pulpit.

5. Open-mindedness is a source of strength, provided it be buttressed by firmness of conviction in fundamentals. It is possible to have an open mind which is like a hole in a wall. It leaves us in fear as to what will come loose next. But there is an open-

ness of mind like that of a cave, which attracts interest and attention because of the solidity of the rock out of which it is hewn.

6. "If you are going to be a minister," says H. W. Beecher, "keep very close to plain folks ; don't get above the common people."

7. In the same first series of lectures, Beecher tells a story of the early abolition days about two men who went out preaching, one an old Quaker, the other a young man full of fire. The Quaker carried his audiences with him. The young man drew forth a volley of stones and eggs. This became so common that the young man asked the Quaker how it was seeing that they were both on the same mission. The Quaker replied : "I will tell thee. Thee says, 'If you do so and so, you shall be punished ;' and I say, 'My friends, if you will not do so and so, you shall not be punished.'"

VI

The Mental Attitude of the Listener and the Interplay Between Speaker and Audience

BOTH teaching and preaching, as we are seeing, have at the heart of them a psychological situation. But this fact is not capable of being realized—certainly not of being utilized—until the mental attitude of the hearer is adequately reckoned with. It is in the vital contact between mind and mind that the real work begins. This is one of the most marked resemblances between preaching and teaching. Preaching is not mere declamation, any more than teaching is. It is mind meeting mind, heart meeting heart, will meeting will. In teaching—to give full force to the analogy—the most important consideration is the learner; his point of view, his capacity, his interests. Lessons are a dead letter, teaching is a dehumanizing profession, until the learner is taken into account. That this may also apply to preaching it is hardly necessary to say. As an official of a small country church, whose pastor's habit was to speak from a superior level, regarding his congregation as ignorant, once said: "Whether Paul was

at Rome or was not at Rome is a very dry subject for an agricultural district." One of the arts of preaching, as of teaching, is to make details which are vital to a situation vital also to listener and learner. The importance of the listener is borne witness to on the strength of his own experience in words attributed to a great living preacher : "I have received good from some sermons, I have enjoyed many, I have learned patience from a few, but I cannot deny that I have been irritated by others almost beyond endurance, that some have excited in me the worst elements of my nature, and that some of the dullest moments of life have been spent in perfunctory listening." What then is there in the mental attitude of the listener of which we need to take account ?

A significant approach to this all-important question was made by Dr. Lyman in the addresses to which reference has more than once been made. Starting from the singularly fresh idea that the heart of the whole question was to be reached by trying to discover what young preachers felt to be the most urgent problems in connection with their life-work, he gave the class the opportunity of passing in beforehand what questions they liked. Some hundred questions were sent to him, nearly half of which he quotes. The following are selected as typical ; his lectures being so arranged as to consist almost wholly of answers to the questions received :

"How can the preacher reach the hearers who say the sermon is good but who make no attempt to comply with it ?

"How can a man find the common ground between himself and the congregation ?

"How shall a man sink out of sight so that men shall feel that they are not spectators of a human performance but listeners to a divine message ?

"What I want to know is how to translate my own natural way of expressing the truth into such a way of expressing it as shall be telling and winning in effect upon the people I am speaking to ?

"How shall I put what seems vital truth to me in the way I naturally put it, so that it shall seem vital truth to John Smith in the pew yonder, in the way John Smith naturally expresses himself ?

"Can a man definitely count upon receiving special aid from on high in addition to the natural powers of his own mind ?"

The answers to these questions would yield a general view of the interplay between speaker and audience ; and would cover practically all that is meant by the psychological situation which is inevitably set up when a speaker faces an audience. Unless between teacher and learner, speaker and listener, active coöperation is present there is no true teaching and no true speaking. It is more subtle, certainly, in the case of addressing an audience than in the case of teaching. But the proc-

ess of "give and take" is there. We may indicate some of its forms.

(1) We do well if we can secure that the congregation assembles in an expectant mood. Who has not now and again noted that instead of the "garment of praise" there is every appearance of a "spirit of heaviness"? An utter lack of expectancy that any real divine work is to be wrought then and there, at that very service—and this in spite of the fact that the Church is called the House of God! As a friend of practical speech and temperament once expressed it: "The people come expecting two per cent.; and they get two per cent., instead of twelve and a half per cent., which they might just as easily have." The great charter of our faith does not even limit us to percentages but speaks of thirty *fold*, sixty *fold*, a hundred *fold*. Anyhow, for the preacher with an expectant audience half of his impression is already made. The ways of arousing this mood vary. The more sympathetic and pastoral the relationship, the more will the people come assured of a happy and helpful time. When we say that a house-going minister makes a church-going people, it is something more than a mere bringing of the people in response to a tacit invitation; it is bringing them there in a friendly, anticipative, responsive mood. "The preacher is to prepare people to hear him preach by gaining their confidence outside of the church and pulpit." The minister, in other words,

does not visit so much for the purpose of impressing himself and his ideas upon the people in their own homes, as for the purpose of knowing their hearts and minds, their needs and purposes, and in tactful ways of sympathy and friendship leading them to see that all through his ministry they have first place in his thought. As one of the essentials in the equipment of a minister, Dr. Coffin, of New York,¹ speaks of love for the people. When pastoral visitation becomes a bore to us we may look for listlessness at the Sunday services. Individualizing in the home paves the way for the less tangible, but no less actual, individualizing in our public addresses; and for the anticipative glance from the pew which is the pastor-preacher's delight.

(2) It is but extending this same point to say that in the very act of speaking, on the one hand, and listening, on the other, there is a *give and take* between speaker and audience. The effective speaker nearly always "depends on his audience." What happens, he will often say, is not purely a question of what he comes prepared to give, but of what he receives from them. There is an interplay of spirit. Once again, the people's attitude of expectancy counts for much in determining what they directly impart to him. The appeals of a widely-known revivalist are more than half responded to in advance, as are the jokes of the reputed humorist. The people's minds are predisposed to partici-

¹ In an address at Yale on Sunday evening, May 21, 1911.

pate. But there is a subtler interplay than this. There is an instinctive sympathy which may always be relied upon. The high tuning of the speaker's own spirit perforce awakens sympathetic chords, and tends to attune the spirit of his audience. A very suggestive and stimulating book has been written by Dr. Kennard, himself a man of great spiritual devotion, entitled, "Psychic Power in Preaching." The practical importance of what is denoted by this phrase cannot be overestimated.

"Star to star vibrates light—may soul to soul
Strike thro' a finer element of her own?"

There are times when we can see more than we can picture in words. But the audience may still see with us. We impart to them our visions; because they may be and often are attuned to receive them. Granted that we are not too painfully anxious to be explicit,¹ the best things we think will be the things that will tell. Hence a preacher need scarcely ever regret the things he didn't say. There are providential omissions; and there are equally providential seizures by the minds of a congregation of the influence and benediction of the things which heightened the preacher's own spirit, though he

¹ The case of the little child, daughter of one of H. M. Chief Inspectors, is in point. One day her mother said about something which seemed difficult: "I'm afraid I shall have to explain that; you won't understand it." "Oh, mother," was the answer, "I would understand, if only you wouldn't explain."

himself may not be aware of having given them expression.

Perhaps here is the point at which to interject a remark upon the relation between what is prepared and what is actually delivered. What is to be said is the most obvious commonplace so far as teaching is concerned. Teaching, by its very nature, must keep pace with the learner. To shoot forward along the lines of our own preparation, regardless of him, is self-evidently to court failure. Is not the same largely true of preaching? We are under no obligation to the thought of yesterday or a few days before to deliver just *it*: and to deliver it just as it came. The fact of our having lived with the thought for a day or two gives us at once fuller possession of it and a greater freedom from it. Pages may at times be left out from our manuscript to the advantage of all concerned. For it goes without saying that if we are believers in the interplay of mind and mind, and spirit and spirit, we must leave openings all along the line for this interchange of thought and life. It does not matter whether we have our manuscript there or not so long as this liberty is jealously guarded, which alone lifts public speaking to the higher ground, where the thought, the emotion, the volition of hearers blends itself with the mind and spirit of the speaker. The only thing that would seem to be wrong for most of us would be to slavishly memorize; for here the speaker runs the greatest risk of

fixing his own fetters in advance. "Now!" we are often told, is the preacher's inspiration. Liberty; openness; the spontaneous movement of our own entire being; contact—effectual and felt—with the living movement in the hearts and minds of the audience; all this is implied in the preacher's "Now." With adequate preparation of himself and his subject, spontaneity is the very life of teaching or of speaking. For, as teaching amply illustrates, such spontaneity is very far from being just a drawing upon our own store. It is quite as truly spontaneity of response, a readiness to gather in and utilize what other minds, the minds of those whom we are in this highest sense "teaching," are at the moment offering. "Give and take" is the very soul of teaching. In more ways than is always allowed for, it is the soul of preaching.

(3) If we ask, finally, what it is in the nature and being of our hearers that can be roused into coöperation with us, we may say: (I) Certain natural instinctive tendencies; (II) Certain interests which, though partly depending upon instinct, are partly acquired; (III) The sentiments,—idealizing impulses whereby men transcend what has been acquired and move upward towards the Infinite; (IV) Their wills.

With respect to all of these, it may be remarked that there is very little valuable listening done against the grain.

(I) Many of the native or *instinctive tenden-*

cies of the people prepare them to coöperate with us.

It is not difficult to trace three groups of instincts to which religious discourse makes appeal. (i) There are the personal instincts of *curiosity*; of individual liberty or *inner freedom*; of *self-realization* or efficiency; of *fear*; and of *wonder* and *surprise*. (ii) There are the social instincts of *affection* and *sympathy*. (iii) There are the pre-eminently religious instincts of *reverence* and *dependence*. As these have all been discussed in some detail in a small work recently issued,¹ they will be referred to but briefly here.

(i) The instinct of *curiosity* is always present and we may be sure that so far we are addressing prepared minds. The following paragraphs, however, indicate some of the directions in which curiosity is most eager.

The instinct of *inner freedom* is but a phase of the spiritual impulse whereby man seeks instinctively to attain to a personal life. It is the impulse whereby he seeks to develop from himself as centre; as if nature had written down within him, as the very law of his being, the poet's maxim that "Life develops from within." The religious appeal reaches this native impulse in each one who gives ear to it. It is an appeal addressed to the inmost self in unison with voices already speaking within that self. The preacher does not, therefore, merely

¹ "Unfolding of Personality," pp. 65-66, 81-115.

speaking to men. His voice is not altogether a something heard from without. It would be hard sometimes in true preaching and responsive hearing to say which is the real voice and which the echo, whether the preacher's voice awakens echoes in the listener's mind or the voices within the hearer have their echo in the preacher's utterance. In either case, the preacher's voice is not that of a stranger. He speaks in terms of the listener's inner life.

The *impulse of self-realization* is that which leads a man to seek fulness of personal life, so as to say: "I want to be myself,—only higher." This inner appeal and the appeal of true preaching are similarly at one. "Not as though I had already attained, either were already perfect, but I press towards the mark for the prize." Who is it really that is holding out the prospect of the prize? Is it the preacher? Or, is it the voice within? Again, there is no need to ask. Outer and inner voices speak in unison concerning the prize of perfect manhood.

At times, certainly, the preacher must appeal to unwilling or half-willing listeners, and then it is not alone to their aspiration but to their sense of duty, or it may be even to their fear, that he addresses himself. "What do they gain if, by neglect of these inner voices and higher responses, they lose themselves? That must be wholly loss."

Wonder, too, and *surprise* the preacher appeals to. Sometimes, deliberately; but there are also

moments of joyous contact of mind with mind, when the speaker tells simply and directly of the great spiritual realities which lie open before him, and others listen with glad and eager wonder to so natural a presenting of things so high.

(ii) The play of the *social instincts* in the minds of an audience is, in many instances, and is always capable of being, one of the natural characteristics of a congregation as distinguished from a promiscuous audience. Not that the social impulses are not at work to some extent even in the most heterogeneous crowd. But the returning Sunday by Sunday to the accustomed pew, participation in the same services, the meeting of the same friends and acquaintances, presumably the united interest in and attachment to the appointed leaders of the work and the worship, all these, added to opportunities for social intercourse during the week, tend to make a church a social centre, *i. e.*, a place to which our social impulses converge. The impulses of friendship thus find play.

A congregation, accordingly, nearly always listens as a congregation. If a child cries, their first thought is almost always one of sympathy with the mother, their second is a thought for the child, and it is only the third place in their sympathy that falls to the preacher. We should make a mistake, therefore, if we were to thrust ourselves into the first place. There is a considerable difference between congregations in this respect, however.

Some seem to be made up of self-conscious units. And self-consciousness is a great insulator. The welding power of the preacher's pastoral influence must be brought into full play under these conditions. But more commonly it is the "St. John's," "Ebenezer," "Zion," or "Mount Tabor" consciousness with which the preacher has to deal. The social and sympathetic impulses are already at work.

(iii) The *religious instincts* scarcely call for direct comment. It is enough to know they are there; and that public worship appeals to them in a specific way.

(II) The *interests* of the people prepare them to coöperate with us. "The mind will never decide for an object in which it feels no interest." And it may be a labour-saving reflection to remember that the interested mind is always working with its own energy. An outsider, whether he be a teacher or a speaker can never quite correctly be said to "create an interest." All he does is to utilize and develop interests already there. There is no need to do more than enumerate such staple interests as Herbart, for example, describes in his "Science of Education." He speaks of the "empirical" interest, which is rooted in personal experience, especially of the world of things; the "speculative," grounded in the mind's search for a reasoned view of things; the "æsthetic," the "sympathetic," the "social," and the "religious"

interests. In a sentence or two we may illustrate the first three of these, the last three having been already touched upon.

As to the first, to live in the midst of a people's industries and never greatly care to see them at their work would be to forfeit golden chances of winning their interest in ourselves, and of imparting to our utterances that touch upon reality which helps to awaken the mind and spirit of the listener. As to the speculative interest, there is a suggestive sentence in one of the published addresses of the late Dr. David Thomas, of Bristol: "The school-book whose difficulties the pulpit has mastered, has lost its educational worth. It has no longer a challenge to his faculties. . . . If the Bible is always to be in the world as its teacher, must it not always have a something in it that man does not understand?" The æsthetic interest is more deeply embedded than has always been allowed for; and the appeal of appropriate music, even of words chosen for the music that is in them, the very invitation to joy and to thanksgiving, all call forth the power to admire and to participate in what is worthy.

(III) Man's natural *sentiments*—in which feeling blends with some ideal—are also waiting to co-operate with the preacher in his appeals. Man's ideals are of the true, the good, the beautiful, the life of religion; and his sentiments correspond. Hearer and preacher are really at one in sentiment.

They are agreed as to the claims of the ideal. All are more or less conscious of an "upward calling," whether the goal set before us be truth, goodness, beauty, or the religious life. Some touch upon the Infinite is inseparable from human nature.¹ In some natures, those of artist, poet, ardent thinker, saint, the touch becomes a grasp.

(IV) Will names man's power ultimately to will the highest: and so to bring himself into line with the appeals of the highest. And do not people enter church expecting to be invited to bring their *wills* into play in some high resolve or decision for good?

In all this we remember that a congregation is a harp of many strings. And that the music of the heart which we draw forth from it will depend to a very large degree upon the music life makes within our own hearts. This will usually be in the major key: but we need not fear the minor. It is the key of earth's "Hosannas." We shall commonly preach in the major: but we shall often pray in the minor. Indeed much as we may be disposed to say that what we do well we do joyously, will there not always be in great teaching and in great preaching—the activities in which face to face with others we seek to build up their lives and our own in good—some undertone of inexpressible passion? Is there not always something of awe and agonized longing in the depths of

¹ Cf. "Unfolding of Personality," pp. 23-27, 202-216.

a preacher's heart before it is possible for him to say: "As though God did beseech you by us: we pray you *in Christ's stead*, be ye reconciled to God."

SUGGESTIONS AND ILLUSTRATIONS

1. Many of the details of homiletical theory and practice are governed by the one principle noticed in this chapter, namely, the securing of the interplay of thought and sympathy between congregation and preacher. For example, the giving out of a text, and the point at which to give it out. Sometimes the announcing of a text at the beginning is comparable to the plan which had much to do with increasing the difficulties of geometry (Euclid) in our school-days. Though we had no construction before our minds, nor anything to give us a clear view of the problem other than the often difficult statement called the "enunciation" of the proposition, we had to commence by learning this enunciation by heart.

In deciding the point at which to announce the text we have to remember that our hearers' minds are not where ours are. If a text is a portion of a narrative which has been read earlier in the service, or is simple, or is very familiar, we may do well to announce it at the outset. But a text which requires elucidation, *e. g.*, the statement of some principle which is so far from obvious that we have chosen it in order to elucidate it, might often with advantage be held back till the end of the introduction. The only consideration which need weigh with us is as to

the probability of the congregation being able to seize the meaning of the text or at least to receive its announcement with interest.

2. Often a gleeful "hitting out from the shoulder" only pleases those who are not hit,—or who think they are not, which amounts to the same thing. "It was fine," said a perfectly natural mortal after hearing a pulpit discourse; "he *did* give it to them."

3. "Crowd your audience together," says Beecher, "and you will set them off with half the effort." This certainly applies to a class in school. Indeed the tendency of children under conditions of ordinary interest is to crowd themselves together. The analogy to preaching, doubtless, holds good.

4. "Ready to sacrifice your finest page, if it gets in the way of the ongoing march of your people's responsiveness," is another way of saying the same thing.

5. Says Ian Maclaren in his sketch "His Mother's Sermon," "It is impossible to analyze a spiritual effect, because it is largely an atmosphere. . . . We thought none the worse of him because he was nervous, and two or three old people who had suspected self-sufficiency took him to their hearts when the minister concluded the Lord's prayer hurriedly, having omitted two petitions."

6. There are some excellent teachers who would be very glad to have been something else; and it is more than conceivable that it may sometimes be a man's duty to preach even though he cannot say that he "enjoys preaching." In not a few such cases the men are great teachers because of the pull of this

something else, the interests that lie beyond the schoolroom, the craving for active participation in the fight of men, that is within them. It may be in virtue of this—if only they keep themselves from bitterness—that they are able to touch responsive chords, and to become

A voice to kingly boys
To lift them through the fight.

If the teacher, so the preacher.

7. "Outside the church, what are we? Physicians . . . or lawyers . . . or men of business . . . or workmen . . . or mistresses . . . or servants . . . or harassed shopwomen . . . or mothers . . . or wives. But inside the church, what are we? Souls, from whom time and its accidents . . . have all fallen away; and we stand robed in immortality, sinful and penitent or saintly and jubilant, before the eternal God. In the place where we worship we know . . . only men; but to know men is to know infinitely more than all their titles can signify, all their possessions or professions can represent" (Dr. A. M. Fairbairn, "Studies in Religion and Theology," pp. 267-268, 275).

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